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## CHINESE REPOSITORY.

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ART. I. *Notice of the San Kwō Che, or History of the Three Kingdoms, during a period of one hundred and forty-seven years, from A.D. 170 to 317.* From a Correspondent.

AMONGST all the works of Chinese literature none is so popular as the San Kwō. It is read by old and young, admired by the learned, and praised by the ignorant. All classes agree that it is the most interesting book ever written; that its style, language, and the manner in which the events are recorded, can never enough be lauded; and that it is a masterpiece, peerless in the annals of literature. It was therefore placed at the head of a series of works, called the *Sheih Tzac Tzac*, the Ten Sons of Genius: these are standard literary productions, which form a library of amusing reading. We might as easily assert that Homer was no poet, and Tacitus no historian, as disprove the excellency of this production; yet though considerably under the transforming influence of the celestial empire, we discover some blemishes in this most perfect of books. The reader will forgive us, that our barbarian ideas often differ from those of the sons of Han, but at the same time he may take our word, that we are not indifferent or blind in regard to a literature which has been the work of so many ages, and which has surely great excellencies.

When we consider that this composition was published nearly fourteen centuries ago, we shall by no means hesitate to admit, that the literary genius of the Chinese was developed at a very early period. But it is a melancholy fact, that subsequently, during the lapse of so many ages, nothing similar has been produced. The histories written

by the most learned scholars of the empire, are generally dry and often uninteresting, so that they moulder on the shelves, whilst the *San Kwō* is perused by every one who knows just a sufficient number of characters to read a common book. Though the work consists of no less than 24 volumes, there are few people who do not read it more than once. It is a disgrace, even amongst the illiterate classes, not to be conversant with the facts related in it. We have often been in company with Chinese who dwelt with delight, perhaps for the tenth time, upon the exploits of the heroes in times of yore. Their poetry, and even their serious writings, are enlivened by allusions to the *San Kwō*, and both temples as well as private houses are adorned with pictures which represent the famous actions of the principal generals, or the battles whereby the fate of empires was decided. Some of the worthies of those times have been deified, and constitute objects of adoration to this very day.

The editor in his introduction endeavors to give a just idea of the work, by praising its excellencies, and dwelling upon the extraordinary personages whose history fills the pages of this book. China having enjoyed the advantages of a fixed system of government since Confucius, was just emerging from barbarism, when Che hwangte made an end of the feudal system, by uniting in the third century before Christ, all the states under his sceptre. At once a warrior and legislator, he wished to excel his predecessors, and being aware that the Confucian system would deaden the naturally free spirit of the people, he annihilated with an unsparing hand the literature of his country. It may however be supposed, that his most strenuous endeavors could only partially succeed in such an extensive empire, where so many thousands of copies were dispersed; but he appears to have for a time directed the attention of the nation to more important pursuits than the mere perusal of ancient books. Scarcely, however, had the Han princes (B. C. 202) taken possession of the throne, when they became the most munificent patrons of classical lore. Literature soon revived, and scholars were never more highly esteemed than during their reign. It was then that the first national historians flourished, and the mania for writing became as general as it is in our times in the west. To this Augustan epoch, the *San Kwō* forms the episode; genius had then obtained its greatest strength and seemed to exhaust itself in this one effort of blending fiction and historical truth so artfully as to take entire possession of the reader's mind. The *San Kwō* gives a most faithful picture of the period A. D. 170-317, during which time three kingdoms (*San Kwō*) flourished,



and for the sake of amusing the reader intersperses sundry anecdotes, and exaggerates or mystifies the incidents. It recounts, how the two last reigning Han princes, Ling te and Heen te, threw the empire into anarchy by their weakness and dissolute habits; how subsequently one of the generals, Tsaou Tsaou, whilst nominally fighting for the emperor, laid the foundation of the Wei state, whilst Sun Keuen gave rise to the kingdom of Woo, and finally Lew Pei, a scion of the Han dynasty, obtained the sway of Shuh, sometimes called the How Han empire, until a new enterprising chief united all three (A. D. 279,) under the name of the Tsin dynasty. Such are in short the contents of the wonderful book. We now enter into details.

When Ling te ascended the throne (v. p. 168), he thought it far more easy to spend the greater part of his days amongst the eunuchs and women of his harem than to take the reins of government in his own hands. His confidants were the most degraded of the country, and amongst them the eunuchs held all the lucrative offices of government. From this voluptuous stupor, the monarch was roused by the appearance of a green serpent, which was gliding down the rafters, just when he was in the act of giving audience. The monster disappeared, but immediately afterwards the capital suffered by an earthquake, and the sea made large inroads into the maritime provinces. These and many other portentous signs struck the weak prince with terror: he inquired about the causes, but received from his ministers evasive answers. Misrule brought the people to despair, a leader only was wanting to head the revolt, and he was soon found.

There lived at that time three brothers who possessed considerable jiterary talents. Infectious diseases had just spread amongst the people, and they went out to gather herbs in order to render medical assistance. Whilst thus engaged, they met a genius, who holding to the eldest three books, said, 'Great is the science these volumes contain, go renovate the empire and extensively administer relief to the people. Yet if you harbor a wayward heart, your reward will be evil.' Satisfied with these enigmatical words, Chang Keo the elder brother busily studied the scrolls, and from hence learned to raise the wind and call forth rain. During the prevalence of the plague he restored the sufferers by administering some water over which he pronounced a spell. Being very successful in his practice, his followers grew rapidly in numbers, and conceived the idea of gaining possession of the empire by erecting a yellow standard. The emperor having received timely notice of their treasonable purpose seized some of their adherents, and either decapitated them or put them into prison.

This roused the spirit of the leaders, they organized their armies, and, as they wore yellow caps, or rather handkerchiefs, to be distinguished from the imperialists, they were known as a distinct party, under the name of the Yellow Caps. Thus opens the great drama, and from this moment the sword was never sheathed.

Whilst the imperial mind was still wavering what measures to adopt, three heroes, Lew Pei, more generally known under the name of Heuentih (a relation of the Han dynasty), Kwan Yu, and Chang Fei, came forth as by magic, swore, in a peach-garden after having sacrificed a black cow and a white horse, eternal fidelity to each other, and invoked heaven and earth to witness their engagement. They were giants of their race, of an uncommon stature, and endowed with all the qualities for becoming great heroes. Having procured for themselves some horses, and manufactured immense swords, which Goliath would hardly have been able to wield, they met 30,000 Yellow Caps, with about a thousand only of their own followers. Now it was very evident to them, that this would be a very unequal combat, and Heuentih therefore rode forward to abuse these outlaws, a business in which Chinese heroes greatly excel. Thus the affair might have ended, but happily their long swords served them this time; he cut down the leader, and the rest immediately dispersed. Their subsequent career was a series of brilliant victories, the Yellow Caps were routed in every engagement, and though they availed themselves occasionally of their power to raise the wind and envelop the hostile armies in impenetrable darkness, they were beaten in every battle.

The court was in the meanwhile occupied with the most frivolous pursuits. Those brave men who had bled for their country, after having announced the signal victories they obtained over the rebels, were sent back to spend their lives in obscurity, or denounced as dangerous plotters. The eunuchs resumed the full power, sold the most important offices to the highest bidder, and surrounded the emperor so completely, that nobody could obtain access to him. Scarcely therefore was the rebellion of the Yellow Caps quelled, when new swarms of robbers disturbed the peace of the country. The emperor whilst sitting amongst his eunuchs enjoying himself, was informed of these disasters. Being deeply touched with the recital, he died apparently of grief (189).

Some of the most celebrated generals scarcely noticing the death of their sovereign, determined immediately upon the entire extirpation of this brood of vipers; yet only one had sufficient courage to face these formidable courtiers. To punish him for his audacity, they cut



off his head and bring it from the window of the palace. This atrocity so much incensed the partisans of the general, that they set fire to the imperial residence, and with drawn swords rushing into the flames, exterminated the whole race of parasites. The sight exhibited to the spectators was dreadful; some were thrown out of the windows and smashed to pieces on the pavement, whilst others pierced with murderous weapons sunk shrieking into the flames. All was horror and consternation, and the young emperor scarcely escaped with his life.

The sword being once drawn was not so soon to be sheathed. Violent means once employed, if proving successful, render a similar course henceforth necessary. The sacredness of the court was violated, and the grandeur surrounding the throne profaned, and the young monarch was no longer secure in his harem. Whilst the palace was all in flames, he fled with his brother, not knowing whither he went. The night coming on, he lost himself in a thicket, and deeply bewailing his lot, threw himself down on the ground. When lo! what should happen, a swarm of fire flies darted forth and lighted the way to a farm. Here he was well entertained, and on the following morning was met by some courtiers who conducted him back to the palace. Intrigue was here immediately set on foot to dethrone him, and one of the generals, an unprincipled violent man, whose aid had been invoked for the destruction of the eunuchs, declared that such a young popinjay ought not to reign. Having overcome the party opposed to his views, either by the sword or by bribes, he deposed the emperor in an open assembly, after an ephemeral reign of five months, and raised his brother, afterwards named Heen te, to the throne. The imperial captive deeply bewailed his lot, and in the anguish of his heart composed some stanzas, in which he envied the freedom of the twittering swallow, and called for an avenger of his wrongs. This was considered high treason by the general; he sent therefore a cup of poisoned wine to the emperor, which he forced him to swallow, whilst his minion threw the empress dowager from the upper story of the palace, and afterwards commanded the soldiers to strangle her. All this is related with great spirit, and some of the passages are really sublime.

Fung Chô having raised his protege to the throne, now gave entire vent to his cruelties. The capital Loyang was depopulated, in order to remove the court to Changusan, and the monster strung up 2000 heads as a trophy, to strike terror into the nation. The nobles wept at the misfortunes of their country, and none dared to murmur, because it was a reign of terror, and to fall under the suspicion of the tyrant was certain death.

There lived at that time a man of the name of Tsaou Tsaou, who had signalized himself in the war against the Yellow Caps, and being equally brave and intriguing laughed at the useless whining of his fellow-officers. He possessed all the requisites for becoming a tyrant, and conscious of his high qualities he resolved upon the ruin of Tung Chō. Having first insinuated himself into his favor, and failed in an attempt to assassinate him, he returned on a swift charger, the present of the general, to his native country, and in a short time raised a considerable army, by inviting all the worthies of those times to his banners. The very commencement of his career was marked with blood, he killed a whole family who had hospitably received him when he was a fugitive, and in the first battle satiated his desire for carnage. But his objects being decidedly patriotic, he was as much caressed as Danton during the reign of terror in France, yet he relied more on the sword of his soldiers than upon popularity. His first efforts to overthrow Tung Chō proved ineffectual, he was routed and the generals of the patriotic host begun to quarrel with each other. Upon mature reflection the leaders of this faction easily perceived, that Tung Chō could not be subdued by force of arms. A beautiful woman was therefore chosen to effect his ruin. Having ingratiated herself in his good graces, and roused the jealousy of one of his most able officers, his own adopted son, the overbearing tyrant was summoned to the presence of his sovereign, in order to witness the act of abdication in his favor. On his way to the palace, many sinister omens happened, but Tung Chō pressed forward eager to obtain the crown which was in his grasp. Here his own son, anxious to possess the concubine of his adopted father, had stationed soldiers in ambush. Whilst the courtiers were assembled in the hall of audience, and Tung Chō just on the point of ascending the stairs, they pounced upon their unwary victim, his son aiming the first death blow.

The partisans of this monster however came to revenge their leader. They did not at first succeed in their efforts, but all on a sudden they routed their antagonists and approached the capital. Here the weak emperor was obliged to dissemble and ennoble the rebel leaders. A new struggle soon ensued, and it was very doubtful who would obtain the mastery. At this juncture, Tsaou Tsaou again entered the arena of military fame. He waited until the contending parties had weakened one another by hard fought battles, and, improving upon those troublesome times, led a host of desperadoes into the field in order to take possession of the empire. Being informed of the miserable situation of his sovereign, he immediately offered

his assistance. The capital had become a scene of desolation, the courtiers had been dispersed, the grass grew in the very courts of the palace, and the few remaining followers of the monarch had not sufficient money to buy horses in order to meet Tsaou Tsaou, who was on his way to proffer his promised aid. Having made a great many professions of loyalty, he secured the person of the emperor, executed rigid justice, and became the prop of a tottering throne. Stern and unrelenting, his words were commands, and the leaders of the various factions trembled, whenever he threatened to avenge the wrongs of his sovereign. As however there were many who were actuated by similar motives of usurpation, and had gained military renown in hard fought battles, Tsaou's wishes for aggrandizement met only with partial success. Equally impetuous in all his actions, he had once nearly lost his life by spending his time with a dissolute woman, and neglecting the cares of his camp. Aroused by the imminent danger that surrounded him, he again lunched forward like a lion, and beat his enemies wherever he met them. His discipline was very severe. On one occasion he had prohibited his soldiers to trample upon the fields of wheat, which were then ripe for harvest, under pain of decapitation. He was the first who unwittingly transgressed this ordinance, and being reminded by his officers of his blunder, he drew his sword in order to stab himself to atone for the misdemeanor. Being however withheld from committing suicide, he cut off his hair and strewing it upon the ground remarked, this may serve instead of my head. By this act he obtained a greater sway over the soldiery than by the most splendid victory. A protracted campaign shortly ensued, which is very uninterestingly told. Tsaou remaining master of the field, returned in triumph to the capital. He had been nominated prime minister and commander-in-chief with the title of duke, and in fact ruled the empire. Having once gone out with the emperor hunting, he offended the courtiers by arrogating to himself the honor of having shot a stag, and a conspiracy was entered into against him. The monarch himself, loath to be any longer under the tutelage of such a man wrote an order with his own blood, commanding his faithful servants to execute vengeance upon Tsaou Tsaou. This paper he concealed in a girdle, and made a present of it to one of his relations. The plot against his life was in consequence soon arranged, but the execution deferred until a convenient opportunity should occur.

One very naturally asks, where were the heroes all this while who quelled the rebellion of the Yellow Caps? After their victories they

were undecided what party to choose, and seeing their former companion in arms, Tsaou Tsaou, at the head of the administration, they gradually joined his fortunes. Heuentih was at court, when one of his relations requested him to enter into the conspiracy against the magnate. Being unwilling to refuse such a request, but overcautious to commit himself, he accepted, with Chang Fei, another of the heroes, the command of an army against the remaining rebels. Having defeated them, he thought it very dangerous to throw himself upon the mercy of Tsaou Tsaou, and therefore joined one of his antagonists, to resist his aggressions, and if possible to free the country from the usurper.—The prime minister lay sick on his bed when this fatal news reached his ears. Excited by such an unforeseen misfortune, he recovered as if by magic, but instead of crushing the insurgents by a bold stroke, he set down for the first time in his life to philosophize with a sage about the maxims of good government. To free himself from the importunities of his politician, he sent him with a message to a rough warrior. Here he commenced as customary to discourse upon the principles of wisdom, but offended this gruff son of war so much, that he had him decapitated.

The leader of the conspiracy had in the meanwhile fallen dangerously ill. A physician, summoned to administer medical aid, heard in the incoherent ravings of his patient the outline of the plot. He immediately promised his aid in the execution of his design, by giving Tsaou Tsaou a dose of poison, and in token of the sincerity of his professions he bit off his finger. Unfortunately the conversation was overheard by some slaves. Their master, suspicious of their having gotten the wind of this secret, wished first to kill them, but was dissuaded from committing this cruel act by his wife. He therefore put them into chains. One of them however broke loose during the night, and went directly to the minister to inform him what he had heard. Tsaou Tsaou, therefore, feigned sickness and requested that physician to attend him. When the prescription was prepared, he wanted to force the doctor to drink first of it, but he smashed the phial on the ground. He was tortured in the most excruciating manner, yet betrayed nobody. The statesman sent immediately a general invitation to the principal courtiers, and amongst them were all the conspirators except one: the leech having been led into their presence and anew put on the rack, remained immovable, and finally threw himself down the stairs and was crushed to death. In the meanwhile the papers relative to the plot were seized, the accomplices executed, and even the palace profaned. Tsaou Tsaou himself entered its precincts

and demanded the death of the empress. His sovereign pleaded for mercy, and as this was granted, he asked for respite, because his wife was pregnant, that her life might be spared until she had given birth to the child. Tsaou asked with a sneer: will not her wicked brood take revenge? and immediately dispatched her.

Having thus cut off root and branch of the conspirators, he marched immediately with a formidable army in order to quell the rebellion. Whilst success was attending his arms, the third member of the trio, Kwan Yu, who had performed great feats of valor in the service of the generalissimo, went over to the opposite party. His path, whilst executing this design, was beset with dangers. He had taken two female relations of Heuentih under his protection, and had to fight his way single handed, through thousands of opposing enemies. Like a true knight-errant he braved them all; whosoever obstructed his passage was certain of death; his very name spread terror and disheartened the bravest garrison. After all these exploits, which are as amusingly told as the romance of Pharamond, he finally met with his sworn brother Chang Fei. Instead of heartily greeting him after so long an absence, he upbraided Kwan Yu for his perfidy in having served Tsaou Tsaou, and tried to kill him in single combat. But Kwan Yu protested his innocence, and, as a sure proof, showed the head of one of Tsaou's best generals, which he had struck off. The reconciliation being thus cemented by blood, the chivalric knight entered the camp of Shaou Yuen.

The latter was then at the head of the party which aimed at the reestablishment of the house of Han in all its pristine glory. The territory in possession of this faction comprised the western part of China, at present known under the name of Szechuen province. Tsaou Tsaou swayed the country to the north of the Yangtze keing; whilst another of the famous generals, who had put down the Yellow Caps, usurped the southern provinces. This latter possessed considerable tact to keep the equilibrium between the two factions: he was alternately the ally of one or the other, and thus remained in safety. It happened once that he was wounded by some assassins, and during the time of his recovery a Taou priest presented himself in the capital, and attracted so much notice, that he began to be afraid of a rebellion amongst his soldiers. The troubles occasioned by the Yellow Caps were partly fomented by the Taou sect, and the general considered this man as an emissary to cause insubordination in his army. Having given orders for his execution, nobody dared to strike the man, who pretended to be one of the genii, and had by his



prayers caused rain to fall upon the parched ground. One bold fellow however severed his head with one stroke from the body, and the spirit of the priest immediately ascended in a halo of azure ether to heaven. From this moment the general was hunted by his acquaintance, and died in consequence of the terrible dread he experienced on seeing the spectre. The minute detail of the facts show how popular Taouism was at that time. Sun Keuen, his brother, succeeded him, and laid the foundation of the Woo state.

The partisans of the Han dynasty endeavored in vain to stop the victorious career of the usurper. They were either defeated by force of arms or overcome by stratagem. The leader finally gave up his cause in hopeless despair and died shortly afterwards. Heuentih, or Lew Pei as he is also called, became now the chieftain. Disheartened and without any resources, he engaged a sage to become his counsellor, and from that time his affairs took a favorable turn. Tsau Tsau however enticed his adviser away, and thus defeated all the plans of Lew Pei. In this emergency, the commander went in search of another worthy, who lived in rural retirement, but whose fame was notwithstanding very great. His name was Kung Ming (Kö Leäng, as he is also called). He at first postponed an interview and repeatedly left his cottage, whenever Heuentih approached; but finally he was prevailed upon to accept of the invidious office of director. From henceforth he is a leading character of the San Kwö; his integrity, wisdom, patience, perseverance, and the highest talents of a statesman and general, have given just celebrity to his name.

When Tsau Tsau heard of him, he treated him at first as a visionary, who would very soon lead his master into irreparable mistakes. But he was in a short time undeceived. Battle followed upon battle, whatever human ingenuity could devise was employed to defeat Heuentih, but Tsau Tsau was overpowered on all sides. There was in the counsels of Kung Ming something which made all his plans prove abortive. Anxious however to baffle his enemies, he had constructed a river navy, and gloried in the prospect of being thus enabled to attack the hostile army in front and rear. Kung Ming in the meanwhile built some fire boats, which he filled with sulphur, saltpetre, and other combustibles, and let them run down with the tide upon the armament. All the vessels being set on fire, consternation was general, and scarcely did the general escape with his life. This proved a decisive victory, Tsau Tsau was for a long time paralyzed and unable daily to follow his ambitious designs, whilst the partisans of Han grew stronger.

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Yet in the midst of signal success, Kung Ming had his enemies, who envied his good fortune and tried to assassinate him. The minister was however too shrewd, and either eluded these machinations or turned them to his advantage. On a certain day, a general who was his inveterate enemy had made him promise to procure 40,000 arrows for the army within a few days, and if he did not realize the number he was to be condemned by a court martial. Kung Ming immediately fitted up a number of boats, into which he put straw men, and thus advanced during a thick fog to the enemy's lines which were along the banks of the river. Scarcely was he opposite to them, when a shower of arrows issued from the camp, they all stuck in the straw soldiers, and having thus collected a sufficient number, he returned triumphantly to his friends, and amply satisfied the demands of his enemies.

Gifted with great foresight, Kung Ming anticipated dangers and whilst arranging his measures, he always reckoned upon the probable chances. Thus it happened that he was seldom outwitted by Tsaou Tsaou. By his address Sun Keuen had been prevailed upon to join in attacking the usurper. This alliance however being based upon sordid self-interest proved rather injurious to the cause. To cement the bonds of friendship still stronger, Heuentih was induced to marry a relation of the prince of Woo. This unprincipled politician wished to draw him into a snare, and either to take the hero prisoner or to slay him. The descendant of Han was not fully aware of this plot, and hastened to the capital in order to fetch his bride. After much delay he was finally admitted into the chamber of the princess, whose waiting women received him with drawn swords but did not dare to attack him. Having bought them over, and conciliated the affections of his new wife, the hero gave himself up to pleasure, forgetful of his dignity and the struggle in which he was engaged. From this lethargy he was finally roused by admonitions from Kung Ming, who, when he departed, had enclosed directions for his conduct in three different bags, which were successively to be opened wherever the danger was most imminent. Heuentih escaped with his bride and had to fight his way back to the camp, being repeatedly surrounded by assassins and parties of soldiers. To revenge this perfidy, Sun's army was attacked with the utmost fury, and nearly annihilated. The above facts are related in the San Kwo with inimitable simplicity and a beauty of expression not exceeded in any other part of the book.

The succeeding details of battles are very tiresome, and abound in

tautology; we may condense them in a few words. Armies amounting from 40,000 to 100,000 men were raised in an instant and led into the field. How the soldiers could be armed and drilled within a few days, and provisioned for months together, is to us a problem which we have never been able to solve. Perhaps for so many ten thousands, we ought to read so many hundreds, according to the present mode of counting the innumerable hosts of the celestial empire. Victory was generally decided by the prowess of a few brave individuals, who rode in front of the lines, and, after having sufficiently abused them, challenged the bravest to single combat, whilst the great mass of the army remained all on tiptoe to see who would be the conquerors. As soon as the contest was decided, the victors rode amongst the trembling multitudes, slaughtering and driving them before them like sheep. From henceforth the brave champions were no more to be found, until a captain of great renown summoned them to appear again under his standards.

Tsau Tsau's exploits were marked by boldness, whilst he never scrupled to avail himself of the most disreputable means to gain his end. War was his element, no reverses could damp his ardor, and the greatest punishment which his opponents could have inflicted upon him, would have been to let him live in peace. Puffed up with his great victories he returned A. D. 218 to the capital. All this while the emperor had passed his days like a voluptuary, in the recesses of the palace, and never intermeddled with public affairs. But the insolence of Tsau Tsau roused him from this stupor, and upon the suggestion of his favorite wife he issued a proclamation, calling upon Heuentih and Sun Keuen to free him from the tyranny of his prime minister. This paper, a courtier dexterously wrapped up in his hair. Unfortunately the wind blew off his cap, just when he had left the palace, and the plot was once more discovered. Two hundred relations of the emperor were publicly executed. The monarch embraced his beloved spouse in order to screen her from the fury of Tsau Tsau, but in vain; she was butchered in cold blood. In order to achieve the triumph, and mock the shadow of an emperor, the general gave him his own daughter in marriage, and thus considering his fortune to be established on a firm basis, he listened to his flatterers, and received the appointment of king of Wei. On the day of his instalment, he prepared a splendid banquet for his illustrious guests. In the midst of their revelry, there appeared a Taou priest in mean apparel, who acting the juggler, performed most extraordinary tricks. The table was supplied with the choicest delicacies from

every part of the empire by magic, and Tsaou Tsaou stood petrified at the uncommon skill of the sorcerer. On a sudden he had some misgivings, he gave orders that the priest should be seized, but he was nowhere to be found. Soon, however, there appeared a number of men clad in the same garb. The minister seized and executed them, but they became again alive, and buffeted the author of so much evil, who could find no place to hide himself. Such sufferings occasioned a dangerous disease. The warrior was obliged to submit himself to the treatment of a physician, who was a sage and could also read the stars. He foretold a conflagration of the capital in which the life of the hero would be endangered. This calamity ensued by the joint machinations of powerful conspirators, who had determined upon the tyrant's death and held an army in readiness to extirpate the whole family of Tsaou. But their measures were ill concerted, and though the city was burnt to ashes, the object of their hatred escaped, to become once more the terror of all loyal Chinese.

As soon as Kung Ming heard of the news of Tsaou's exaltation, he prevailed upon Huentih, by entreaties and threats, to assume the royal diadem and call himself king of Han. In the same degree as Tsaou by his cruelties had alienated the hearts of the people, the descendant of the reigning family had gained their love. This event therefore caused general rejoicing, and the congratulation of the multitude was sincere. Yet the joy was soon damped. A rupture with the Woo state had unavoidably taken place, and the prince of that country being particularly incensed against one of the sworn brothers who conquered the Yellow Caps, took him prisoner, and sent his head to Tsaou Tsaou. This misfortune so much affected the new king, that he almost lost his reason. His wounded mind however was quieted by an apparition of the departed hero. About this time, Tsaou Tsaou determined upon the building of a new palace. In order to obtain proper timber, a very venerable tree had to be cut down. Though warned against such a rash act, the king insisted upon it. When finally his commands had been executed, the spirit of this tree, a mischievous elf, wounded the hero severely in his sleep, to avenge the sacrilege. There lived at that period a surgeon, who with admirable skill scraped the very bones of his patients which were diseased, and even opened the abdomen in order to remove the cause of disease. He was therefore called to perform a similar operation upon the king; yet the latter, fearing that he was a hired assassin, had him thrown into prison. Here the famous leech died, and his posthumous works, which contained prescriptions for the cure of all

complaints were burnt by an inconsiderate woman; thus the world has lost the most extraordinary discoveries. Tsaou's disease grew in the meanwhile worse, he was advised to deprecate the wrath of the idols by instituting sacrifices, but thought with Confucius that these would be of no avail. Finally, seeing his end approaching, after having lived sixty-six years, and for more than thirty laid the empire waste, he called his counsellors and sons, and appointed Tsaou Pei the most intelligent amongst the latter his successor. Advising his numerous concubines to gain a livelihood by making silken shoes, and like Alaric strictly commanding to hide his burial place, the man, who for such a long time had disturbed the world, was laid low in the dust in common with all ordinary mortals. His last moments of existence were passed in anguish, for he beheld the spectres of the murdered empresses all sprinkled with blood standing before his bed. He died as he lived, hardened and unrelenting.

His son, still more ambitious than his father, drove the weak emperor Heèn te from the throne, and sat himself upon the dragon's seat. Yet, though this measure was suggested by his creatures, the majority of the people were highly displeased, and heaven and earth combined to execrate this usurpation (A. D. 220). In the same year Kung Ming forced the king of Han to declare himself emperor. Though he ascended with great reluctance the throne, yet, once in possession of unlimited power, the yielding and docile prince became obstinate and domineering. Notwithstanding the most urgent remonstrances, he declared war against the king of Woo, and suffered defeat upon defeat. At the very commencement of this campaign, Chang Fei, the second of the trio who were the leading characters under Ling te, was assassinated by some ruffians. This as well as the utter discomfiture of his troops preyed so much upon his spirits, that he became dangerously ill. He freely confessed his errors, and asked forgiveness from his ministers. His mind was full of evil forebodings of futurity. He therefore appointed Kung Ming regent during the minority of his son, and in fact put upon this faithful servant the whole heavy burthen of the empire. The deathbed scenes are told in the most pathetic language, and are worthy of the most attentive perusal. (A. D. 223.)

This is the period during which Kung Ming shone with a lustre not eclipsed by any other statesman who held the helm of the empire. Our author passes the highest eulogiums upon this wonderful man, but does not ascribe all the praise to his sagacity which was naturally very great. Kung Ming was a stargazer, and read the coming events

in the firmament of heaven. Quite certain of futurity, and knowing the course of things by intuition, he stood always prepared against every emergency.

The news of the emperor's death, on reaching Tsaou Pei, spread the most lively joy throughout the court. A council of state was immediately summoned, and the annihilation of the new Han dynasty, which in history bears the name of the How Han (After Han)—resolved upon. A most comprehensive plan to this end was immediately arranged. The armies of Wei were to penetrate the northern frontiers, whilst the king of Woo attacked the east; the Sefan (a Tibetan tribe) from the west, and the Burmans or Laos (we are uncertain which nation) from the south. This measure was most faithfully executed, and within less than two months more than a million of hostile warriors crossed the frontiers of Han.

Messenger after messenger arrived to bring the most dismal news; the whole nation was in a state of consternation and expected its inevitable ruin to be near at hand. There was only one man who seemed not to care for the approaching downfall of the kingdom, he lived in ease and comfort whilst all were trembling and gathering their last strength for a desperate resistance; this was Kung Ming. He would not even admit the military officers to an audience in order to concert measures for the defense of the country, but appeared to have fallen into a state of lethargy from which nothing could recall him. It was no doubt his wish to rouse the spirit of the nation by the sight of fearful danger, and to let every man fight for his own life and property, which made him so long defer the execution of his mature plans. Within less than twenty-four hours the armies for the defense of the country were already in full march; the vain glorious king of Woo was to be gamed by an embassy; against the prince of Wei the best generals were dispatched; and the regent himself faced the barbarians. This complicated campaign is described in a masterly manner, and the extraordinary feats of prowess and wisdom displayed by Kung Ming are so well related, that we have never yet found aught in any other Chinese history which could be compared to this. In overcoming the Burmans, Kung Ming used less force than art to convince them of the impossibility of resistance. Seven times he took the king prisoner, and seven times he released him. Such conduct gained the heart of the barbarians, and they became firmly attached to the great general. When the troubles in the west and south were stilled, Kung Ming bent all his strength upon defeating the armies of Wei. In this enterprize he was only partially successful, and he had to accuse



himself before his master and ask his dismissal on account of the blunders he had committed. Such magnanimous conduct touched the emperor of Han to the very quick, and he reinstated his skillful general in all his former dignities. The emperor of Wei perceived very soon, that as long as Kung Ming remained at the head of the army, he could never conquer Han. He therefore prevailed upon the weak prince his master, by means of artful insinuations, to recall his faithful servant. Twice this happened, and the emperor was again forced to give him back his commission, and beg him to protect the country. Having roused the jealousy of the king of Woo to engage in a new war against the usurper, he amused the enemy with sundry manoeuvres, but could not induce them to engage in battle. Unforeseen misfortunes weighed very heavily upon his mind. Under these circumstances he read in the stars, that his end was approaching and prepared himself for death. Full of the important charge he had hitherto held, he gave his dying commands, and departed this life in the very eve of battle. The hostile army only rejoiced, whilst all the country wept as if a father had died. Of this enthusiasm the commander-in-chief availed himself, and, having dressed up the corpse of Kung Ming in his customary grotesque garb, he put the same on a chariot at the head of the troops. The enemies were dismayed and fled in the utmost consternation, whilst the soldiers of Han braved all dangers and obtained a most complete victory over the army of Wei.

With the decease of this great man, another period commences. The downfall of the Han state was from this moment sealed. Scarcely had the regent closed his eyes, when the generals of his army rose upon each other, whilst the prince, unconcerned about the dreadful events which daily happened, spent his life in security amongst his women. The rulers of Wei, instead of taking advantage of this state of things, fell into the same vices as the emperor of Han, and designing military leaders treated them just in the same manner as their grandsire Tsaou Tsaou had treated Heën te. In the meanwhile the arms of Wei proved victorious; the pusillanimous emperor of Han hemmed in on every side was obliged to abdicate the throne in favor of his rival, and the state of Woo could no longer stop the irresistible torrent. There was only one man who rejoiced at the prostrate state in which the empire was thrown, and this was the prince of Tsin, the commander-in-chief of the Wei forces. He no longer conquered for his master, whom he despised in his heart, and whom finally he deposed, but he strove for his own aggrandizement. In this endeavor he proved very successful, so that he saw himself, A. D. 264, sole master



and maintained the sway for himself and his posterity during a period of four generations.

The passages which describe the capture of capitals, the triumphs of the victors, the general terror which preceded their march, their stratagems, the cowardice of the rulers, are worthy of the most attentive perusal, and are really fine specimens of Chinese genius. The nearer the author approaches the great catastrophe, the more powerful the language and the greater the pathos. Nobody can rise from the perusal without retaining a lasting impression of the events, which have rapidly passed before his eyes and are wound up in the grand result — universal monarchy.

The further we have proceeded in the perusal of the work, the more pleasure we have found in knowing the details. There is something forbidding in the many names both of men and places, so that the mind becomes quite bewildered. Several chapters are very barren of interest and abound in repetitions, whilst others contain nothing but numberings, and marches, and countermarches of armies. But whenever the author relates domestic scenes, or leaves the field of battle to introduce his readers into the palace and council of the princes, his raciness appears to the greatest advantage, and the more we enter with him into particulars, the greater the beauties of diction we discover.

The work may pass as a model of style for historical writings, but can by no means serve as a pattern for all kinds of composition. Highly descriptive passages of nature are scarcely anywhere to be found, it is a record of men as they were in those times with all their passions and vices. The same phrases often occur again and again, and the book is more remarkable for terseness than copiousness. The sentences are neatly turned, euphony is nowhere neglected, but the writer is far more intent upon giving original thoughts than smooth and well turned phraseology, and in this particular he differs from his countrymen in general.

The Chinese student will find at the head of each chapter explanatory notes of the foregoing one, and moreover many remarks inserted between the text, whereby his attention is arrested and his mind is led to ponder upon the exquisite beauties of the tale. When he has attentively perused the work, let him decide, whether the editor was too profuse of his praises, or whether he has kept within proper bounds. We are certain that nobody who has any taste in Chinese composition, will dissent from the generally received opinion, that the *San Kwo Che* is one of the best productions of the Chinese.

ART. II. *Notices of Natural History; 1, the funghwang or phœnix; 2, the lung or dragon; and 3, the kwei or tortoise.* Taken from Chinese authors.

1. It will not be necessary to spend much of our time in describing the three remaining animals which the Chinese place at the head of the other divisions of animated nature, namely, the phœnix, the dragon, and the tortoise, inasmuch as they have not, excepting the latter, that claim of probability and interest which the unicorn possesses. A few notices of them will not, however, be amiss; for all are the source of so many comparisons and allusions in Chinese writings, that some knowledge of them is useful to a foreign reader in understanding the metaphors derived therefrom. The *funghwang* is the phœnix of Chinese writers, and, like its counterpart in Arabian story, is adorned with everything that is beautiful among birds. The etymology of the name implies that it is the *emperor of all birds*; and as is the unicorn among quadrupeds, so is the phœnix the most honorable among the feathered tribes. It is described by one author, 'as resembling a wild swan before, and a unicorn behind; it has the throat of a swallow, the bill of a fowl, the neck of a snake, the tail of a fish, the forehead of a crane, the crown of a mandarin drake, the stripes of a dragon, and the vaulted back of a tortoise. The feathers have five colors, which are named after the five cardinal virtues, and it is five cubits in height; the tail is gradated like Pandean pipes, and its song resembles the music of that instrument, having five modulations. It appears only when reason prevails in the empire, hiding itself at other times; and two are never seen at once; when it flies, a train of small birds always attends it. Like the *kein* it is so benevolent, that it will not peck or injure living insects, nor tread upon living herbs; it alights only upon the *woo-tung* tree (the *Dryandra cordifolia*, a favorite tree among the Chinese), feeds only on the seeds of the bamboo, and quenches its thirst only at the sweet fountains.' To this account, another writer adds, 'that this bird resides in the Vermilion hills, where it eats and drinks at its pleasure, waiting for the time when peace shall pervade the empire. There are four sorts which differ only in the color of their plumage.'

The Arabian phœnix was described as a kind of eagle, but the Chinese represent their bird as belonging to the galliaceous family;

its eggs are the food of fairies. This drawing of it does not correspond very closely with the fanciful description given above, from



which it would seem that the artist had taken the Argus pheasant as his pattern, making such modifications as suited its divine character and his notions of its form. The phoenix appears from the first to have been entirely an imaginary creature of Chinese writers; as it were a kind of inanimate yet superbly elegant statue, which they had full liberty to vivify and embellish with every benevolent quality, and make it throughout perfectly beautiful and good. It is said to have appeared about the time that Confucius was born, and is usually represented as flying in the air, while the unicorn ranges over the hills where the mother of Confucius stands in the foreground. The phoenix is often seen rudely pictured on the sterns of junks, standing on one leg, and spreading its wings, but we are not certain what beneficial

influences the mariner expects will be exerted in his behalf by the bird, or whether the drawing is merely for ornament's sake. There was one sculptured in wood as a figure-head upon the bow of a Cochinchinese man-of-war which came to Macao in 1836; but the bird is not very often met with in Chinese drawings.

2. The *lung* or dragon stands at the head of all scaly creatures, as fishes, serpents, and lizards. There are three sorts of dragons; the *lung*, which is the most powerful and inhabits the sky; the *le*, which lives in the ocean; and the *keaou*, which resides in marshes and dens of mountains. The *lung*, is however the only authentic species, and is thus described. 'It has nine resemblances, or forms: viz. the head of a camel, the horns of a deer, eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales of a carp, claws of a hawk, and palm of a tiger. There is a ridge of scales along its back, eighty-one in number; the scales on its throat lie towards the head, and those on the head are disposed like the ridges in a chain of mountains. On each side of its mouth are whiskers, and a beard hangs under its chin, where also is placed a bright pearl; it cannot hear, which is the reason why deaf persons are called *lung*. Its breath proceeds from the mouth like a cloud; being sometimes changed into water, at other times into fire; its voice is like the jingling of copper pans. There are several varieties: some are horned and others hornless, some are scaleless, and one kind has no wings. It is the common opinion that the dragon, being a divine animal, dies of its own accord. It eats swallow's flesh, for which reason, when people pray to the dragon for rain they throw swallows into the water.' The *keaou lung*, which inhabits marshes and dens, differs but little from the dragon of the sky. It is described 'as having a small head and neck, without horns, a breast of a crimson color, back striped green, and sides yellow; has four legs, but is otherwise like a snake, and about thirteen feet long. In the Han dynasty, a dragon of this sort was captured by the fishermen, having fleshy horns on its head, a body like a snake, and tusks proceeding from its mouth, which the emperor commanded to be cooked, and served up for his ministers, 'who pronounced it to be good eating.' It is probable that the cerastes, or horned snake of India, was the *keaou* which is here described.

The Pun Tsaou mentions dragon's bones as a very useful medicine. 'They are found on banks of rivers and in caves of the earth places where the dragon died, and can be collected at any time.' One author quoted in that work, says, 'that these bones are found in

many places in Szechuen and Shanse, where those of the back and brain are highly prized, being variegated with different streaks on a white ground; the best are known by the tongue slipping easily over them. The teeth are of the firmness; the horns are hard and strong, but if they are collected by women or taken from damp places they are worthless.' These bones are however considered rather as the exuvia than the skeletons of the dragons, by this author; but it appears probable to us that they are the remains of the elephant, mammoth, and other animals, which are found in such quantities in Siberia, and which may very likely also occur in the western provinces of the Middle Kingdom, supposed to be by the Chinese, as similar relics have been by the inhabitants of other countries, the bones of dragons, giants, and other monsters. Another writer, in endeavoring to reconcile conflicting statements regarding these fossils, says, 'every one has his own opinion; but I think that there has already fallen down from a cliff one complete mass of skin, bones, head, horns and all, but whether it was the exuvia or the carcass of the dragon, I cannot determine.' No mention is made when or where this mass fell down, but the notice is like that well-known instance of a mammoth which fell from a cliff in Tongusia in Siberia in the year 1771, and it may describe a similar occurrence. The common Chinese doctors number dragons' bones as well as rhinoceros' horns among their simples, and exhibit them in rheumatism and other diseases to their patients, by whom they are no doubt received with implicit faith.

It would be a subject well worthy of a thorough investigation, by a scholar of leisure and attainments, to ascertain what is the most likely origin of this imaginary creature, and what have been the attributes ascribed to it among different nations. The Hebrews had their *tan* or *tannin*, which the translators of the English version of the Bible have rendered by the various terms of sea-monsters, whales, serpents, and dragon. The Greeks also had a *dragon*, a *hydra*, and a *python*; all dreadful to behold, and possessing a fearful power of destruction; terms alluding to a similar being are also to be found in almost every modern tongue. We also find that the Hindús and Chinese have each their dragon, in the main corresponding to the western nations, though they have invested it with malignant influences, rendering it great, and greatly to be feared. It is difficult, however, to ascertain, what are the attributes ascribed to the dragon by this people, or why they worship it. They probably hardly know themselves, but propitiate it because such is the custom handed down from unknown antiquity. The fishermen sometimes make an image



of it of cloth, bamboo, and paper, eighty or a hundred feet long, with a tremendous head and gaping mouth, but without legs, which, with many sorts of fishes, are carried around the streets in a religious procession; this, they say, is to insure good weather and prosperity in their calling. The dragon is also the emblem of imperial power, and is appropriated to whatever belongs to, or issues from, the 'dragon's seat,' or the throne. A five-clawed dragon is embroidered on the emperor's court robes, often surrounds his edicts, and the title pages of books published by his authority; and dragons are inscribed on his banners. It is more than anything else the national coat of arms of the celestial empire, as the emperor personates the empire; and no subject can employ it to designate anything belonging to him personally. It is drawn stretched out at full length, or curled up with two legs pointing forwards and two backwards; sometimes holding a round pearl in one paw, and surrounded with clouds or fire.\* The seogun of Japan, according to Charlevoix, also adopts the dragon as his peculiar coat of arms, inscribing it on everything pertaining to him; it differs from the Chinese in having three claws instead of five.

Writers on the natural history of the Bible have been divided with regard to the animal intended by the dragon, some referring it to the crocodile, some to the boa, and others to amphibious cetacea, as seals and lamantins. Perhaps different animals were called by the same name by the sacred writers, all of which, being but partially known, were invested with imaginary terrors, and supposed to be the appropriate denizens of deserts and ruins. The opinion that the great boa is the prototype of the ancient dragon is the most probable, and many authorities are adduced by Taylor in his edition of Calmet, to prove that its great size and strength would easily induce the inhabitants of those countries where it occurred to worship it. The Chinese, however, have recognized the boa, which they aptly call the king of serpents; and moreover, they usually add legs to their imperial dragon. The boa and crocodile may both have combined in producing this monster of Chinese mythology; though we cannot expect the reality of a creature, so perfectly imaginary, in the natural world, and should not press resemblances too closely.

We suspect, that if the famous sea-serpent which appeared on the coast of New England in 1807 had extended his rambles to the Yellow sea, his imperial majesty would have regarded himself as

\* It is a little singular how closely the dragon, as it is usually drawn by the Chinese, resembles the fossil iguanodon, as restored in Dr. Buckland's *Geology*, Plate I.; one might be almost tempted to suppose that had been the original, were it not for the antiquity of the strata in which that fossil occurs.



highly favored, commanding his historiographer to record, that a veritable dragon had descended during his reign to immortalize it for ten thousand generations! If our readers will turn back to the 406th page of the fourth volume of the *Repository*, they will find more of the notions of the Chinese upon this subject.

3. The *kwei* or tortoise is the chief of all shelly animals, 'because its nature is spiritual.' 'The upper vaulted part of its shell,' says the *Pun Tsaon*, 'has various markings corresponding to the constellations in the heavens, and is the *yang*; the lower even shell has lines answering to the earth, and is the *yin*. The divine tortoise has a snake's head, and a dragon's neck; the bones are on the outside of the body, and flesh within; the intestines are joined to the head. It has broad shoulders and a large waist; the sexes are known by examining the lower shell. The male comes out in spring, when it changes its shell, and returns to its torpid state in the winter, which is the reason that the tortoise is very long-lived.' Chinese authors describe ten sorts of tortoise; one of them is said to become hairy in its old age, after long domestication. Another has its shell marked with various lines resembling characters, and it is the opinion among some of the Chinese that their writing was first suggested by the lines on the tortoise's shell, and the constellations of the sky. The shell is now employed in divination and fortune-telling. Some authors say that there are no males among the tortoise, and that the female copulates with serpents, but this opinion is gravely combated by others, who show its impossibility.

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ART. III. *A new analysis of the Chinese language. Its nature explained, with some reflections on its use in the development of native science and philosophy.* By G. TRADESCANT LAY.

It was long since observed, that characters, which have a common element, are linked together either in part or in whole by the prevalence of the same sound. The syllabic dictionary of Dr. Morrison often parts this bond, and distributes the members of a group over the pages of a quarto volume, upon grounds of discrimination, it would seem, which have nothing that is uniform or stable to warrant them. One half of a cluster is perchance arranged under *heon*,

while for the rest you must look to *keën*, without any guidance from your Chinese teacher; for he would call *heën keën*, or vice versâ, *keën heën*; so that you might cast lots to know to what division you must look in the first instance. The characters marshaled under *chae* and *tsae*; *seuen* and *heuen*; *hëë*, *heih*, and *keë*, respectively, and many others, are in the same predicament, and have been separated from each other to humor certain artificial distinctions; whereas for all practical purposes they ought to be regarded as identical in orthography, whatever changes of length and modulation the power of Chinese tones may have induced upon them. It would be tedious and unprofitable to multiply examples of this kind, and I have turned over the syllabic dictionary till I am tired of seeing distinctions without a difference. But any one may soon convince himself by actual observation, that a certain element in a character usually gives the same sound, or a similar one at least, to all the characters with which it is combined, and that many of the apparent exceptions to this rule are produced by a dialectical variation, and by that inconstancy which is unavoidable in a language, where the syllables have never been reduced to their component parts by alphabetic writing.

Now I need not tell the Chinese student, that this moiety of the character, which gives the sound, is generally the most conspicuous part in size and in the number of its strokes. When the strokes are few, custom has given it such a magnitude in writing, that we might easily guess, that it was meant to hold no sinecure. We have then a certain symbol, which from its magnitude is easily recognized, and by its diversity in shape discriminated for the more part without difficulty from its fellows. To this symbol usage has given a certain sound, modified indeed by passing through so many hands, but still retaining some traces of its original. As the basis of my system, I assume that this certain sound, denoted by a certain symbol, had also at first a *certain sense*. The sound was a sign of some object in the natural world around us, some utensil in daily use, or some refinement which the exercise of ingenuity and the love of pastime had led men to invent and enjoy. In one word, an articulate sound denoted something that comes within the reach and under the cognizance of one or more of our five senses. This assumption is built upon a philosophic fact, that in the universe of animated beings there are no sounds without meaning. If any man fancies that he knows of any sounds which have no interpretation, I should be glad to be informed where they are to be heard, that I may go and learn a new lesson. The apostle, who was not only an inspired preacher and writer,

but also a very good philosopher, tells the Corinthians, "There are, it may be, so many kinds of voice in the world, and none of them is without signification." He makes this remark, not as one accidentally thrown in by the way, but as a premise or position, not to be questioned, to show the absurdity of thinking that there could be sounds without meaning in the church of God, when no such thing could be found in the nature of things about it.

Let us put this fundamental truth in the old mathematical fashion of a *postulatum*, and say, Let it be granted, that, as in the Chinese language every sound had its own symbol, it had also its own meaning. Or we may dress the matter up in the form of a syllogism, thus: The falconer, the hunter, and the fowler, as well as the zoologist, knows that the wild animals and the feathered tribes utter sounds which he can interpret with the most unerring certainty. We may affirm then in mode and figure:

From the foundation of the world the sounds uttered by living creatures had a meaning;

But the Chinese are living creatures;

Therefore the sounds uttered by them, three or four thousand years ago, had a meaning.

Now this sound had one and not twenty meanings at first; it was not the figment of a diseased fancy; nor the elligiation of some book-ridden dotard or driveling speculator into the nature of things, but was significant of something, that we can either see, hear, taste, feel, or smell. The ablest men, who have traced etymologies to oriental sources, soared not into the clouds of philosophy, but came down to the borders of common life, and found the roots of the most important words springing first in the churning\* of butter, the curdling of cheese it may be, in the simpler processes of the kitchen and the dairy, or in the duties and avocations of the shepherd and the husbandman. In early times the fairest among women and the wisest of men spent their youth and imbibed their nurture among these scenes of reality; and here language in its first years was nursed and cradled: from methods pursued and observations made here, experimental and inductive philosophy must take its origin; all that is not derived from hence, or from quarters equally simple and real, may be given to the crows for any service it is likely to render the world. The beginnings or first principles of chemical research are homely, the funda-

\* Job. x. 10 "Thou hast poured me out. &c." תִּיכְנִי is properly to pour out, but it seems in this case to refer to the agitation which the flos lactis or cream must undergo in order to separate the butyaceous part from the rest.

mental truths of zoölogy are homely, the axioms of pure and mixed mathematics are often homely; nor ought we to be ashamed that it is so, for this word *home* embraces everything that is sweet and engaging, and sciences that sprung from it have conducted us to many rare and wonderful discoveries.

My analysis of the Chinese language shall be founded upon common and every day facts; I will take no higher ground than the objects of nature around me, the phenomena they display, the processes of domestic economy and useful art, the implements of husbandry, household utensils, and the variety of useful vessels, with the ornamental toys and badges, which we find in use or see figured in their books. One of these objects I discover, either directly or by inference, to be denoted by one of the vocal characters, or what Dr Morrison calls the primitive. This object I take as my companion in mustering and tracing the signification of all the compounds, of which that primitive or vocal character forms a part. Its shape, properties, general history, and uses, are my teachers, and these instruct and help me to a signification at the first hand; or guide me to some trope, simile, or point of comparison, to which they have given rise. Speaking as a naturalist, I treat this vocal character and the object of which it is a symbol, as a genus, and all its derivatives, or characters of which it forms a part, I regard as species. Now it is a rule in logic ever since the time of Aristotle, who first embodied the principles of argument into a regular code of institutes, that whatever may be predicated of the genus must be also predicated of all the species under it. In the derivation of speech this rule will admit of some latitude and abatement, but yet I think the more we endeavor to keep our eye fixed upon it the better, insomuch that when, in dealing with a group of characters, I begin to lose sight of it, I stop or put a note of interrogation to my inferences.

That the writer and the reader may have their minds occupied about the same subject, let us take one example. It shall be 某 *mei*, which is said to mean "sour fruit;" and as the term fruit or *ko* is in common parlance at Macao given to a paste made of rice, we might suppose that *mei* meant sour dough, leaven, bran, or yeast, or even some preparation of sour fruit, that was used to set fermentation at work. In ordinary cases the first steps of fermentation have something vinous, then comes the acid, and afterward the putrefactive, where the process terminates. Heat is a necessary agent; bubbles and steam are among the attendants of the process, at least when conducted with any degree of rapidity. This character compounded

with *water* will of course mean *putrid water*, for the only effect fermentation can have upon water is to destroy its purity. With *death* it may mean the same thing, or may be applied to any result when fermentation has been carried on till putrefaction or death is the consequence. With *fire* it refers to soot and the remains of combustion. The bubbling and steam evolved while wood and good coal are burning presents a striking analogy to the process of fermentation. When compounded with *women* it denotes a go-between or person employed to bring about marriage settlements. The young lady is required by the rules of good breeding to live apart, and thinks it unbecoming to allow a stranger of the other sex to approach her person, so that the use of such a mediator is in most cases indispensable. A person of this kind is sent by the candidate or his friends, a few hints are given as to the wealth, talents, personal accomplishments, and hopeful prospects of a certain individual, which being well-timed and nicely adapted, they continue to work upon the susceptible heart of the fair one till it is leavened into a wonderful affection for some hitherto unknown lover. When combined with *yen*, *λογος*, or speech it is commonly rendered plot, wherein a few gentle hints, a few delicate turns and manoeuvres are allowed to operate, till the whole mass being leavened, the end and object are secured. It may be said perhaps that this analysis will require more knowledge than lies within the ken of most students. To this I answer, that if life and health last, I will draw the contour and trace out the chief lines of the system, and I really think I shall find but few who are unwilling to have their attention directed to those objects of nature and art, which meet them at every step in their converse with life. The principal part of the drudgery I will do myself, because I feel that I have advantages that few possess. At the same time, I desire to harbor no feelings of monopoly, but would counsel all my friends to adopt the principle suggested and take up the matter for themselves, as I am sure they will find that the difficulties, which they encounter at first, gradually wear away, while the mind is gaining fresh ideas every day, and what is not of the least importance, the characters are in the course of being stamped indelibly upon the memory.

My method of proceeding is, to write all the characters which have a common element, vocal portion, or "primitive," upon one large page in a single group, when it is practicable. I then endeavor to find some meaning for this primitive by looking among its compounds, with this rule of choice in my mind, that it denoted something, which the senses could take notice of and be exercised upon. When it happens



to be an object which I see the Chinese have studied and learned its properties, I feel pretty sure I am right in my selection.

At first I apprehended I should find trouble from characters which have been twice compounded, but they are easily disposed of, for it often happens, that they are merely duplicates of the binary sort; if not so, they are generally modern, and refer to things which have lately been introduced. I thought too that I should find many surd or irreducible characters, but I perceive that most of them will have a numerous company and very few will have to languish for lack of society. In judging which of the two halves of a character ought to be considered the typical or primitive one, the rule hinted at above should be followed — take the sound for a guide, when that is not sufficient let analogy and the general use of the characters decide. In following the sounds, the aspirates and sibilants in practice run into each other and mix in the most whimsical disorder; they may therefore, till the pronunciation of the Chinese language is reduced to some unvarying principles, be regarded as the same. In the dialects of ancient Greece and her colonies, the digamated sounds fluctuated between hard *g*, *w*, *v*, and traversed so far as to reach the aspirate and the sibilant. Traces of this fluctuation are seen in the Polynesian languages, but it is very remarkable in the Chinese, where it is a mere turn of the scale, whether it shall be *wou*, *mau*, or *yuen*; *yen* or *gan*. In the Aramitic tongues *i*, *y*, or *j*, *v*, or *w*, oftentimes very obligingly change places; so it is in the language before us, where *w* and *y* are equivalent, and *j* and *y* pass for each other after the fashion or caprice of the speaker; while the short vowels *a*, *e*, *i*, *o*, *u*, mutually flit from side to side in the same playful uncertainty. These things throw difficulties in the way, but with this prolepsis and notice of the reciprocal nature of sounds formed by the same organ, they will not be found insurmountable. Much at first may seem to be merely experiment, but let not this discourage, for characters are subjected to a severe cognizance, their exact meanings are sought for with new interest and keenness, and their forms are fastened upon the memory all the while. After a little patience the inquirer will discover, that he is passing from a land of shadows, “without any order, where the light is as darkness,” to scenes where the objects are perpetually growing more clear, more harmonious, and more beautiful.

The analyst of the Chinese language should never disintegrate the vocal character or primitive, however necessary that process may be in the differential method. The Doctor has done this in many



injustices with singular infelicity, and so put together ideas which are never combined except in a dream, or among the inmates of a mad-house. For example, we have 𠄎 *mo* a "cor-louing," because the upper part is a *mouth* and the lower a *cor*. When compounded with *eye* we obtain this harmonious assemblage, a *cor*, *mouth*, and *eye*, which means, we are told, "the pupil of the eye." Parkhurst with his head filled with whims which he had borrowed from Hutchinson, would have here found a fine occasion for the exercise of his ingenuity; but it is plain, that it must be altogether beyond the precincts of common sense, which we promised to take as our conductor in all our researches. Now if we look onward among its derivatives, we find it joined with a character that points to the *cerealia* or corn-bearing grasses, and explained as denoting 'barley.' Let us suppose that it meant a grain of corn of a particular kind, distinguished for its elliptical form and its clean and even make, we shall then have for the instance cited above, the kernel or *grain of the eye*, as a designation for the pupil or *apple* of the eye. That a grain of corn is not spherical is no objection to this hypothesis, for the pupil though round in man is not so in many animals. In the horse it does not preserve a circular form, and in the cat it passes through all the stages of eccentricity from a perfect circle to a mere line.

A great advantage that will attend the development of this new theory is, that it will guide us to some spot whereon we may rest the sole of our foot in the definition of a character. Now we seldom have anything determinate, and when we get an approximation to the truth it is grouped with a society of odd fellows, so that we are as likely to take the wrong as the right, for the context or general sense of the passage may be the very thing we are in quest of, and which we cannot discover, because we are not able to affix any meaning to a character, that seems to be the hinge and turning point of the whole period. Of this latitude and uncertainty in definition we can easily find a specimen. In the explanation of the character 𠄎 *kin* we are told that it means 'rather deficient;' 'just adequate;' 'a little over.' Now it would be a singular quantity of fluid or of gram that should at the sametime fall short of filling a measure, exactly fill it, and again fill it with something to spare, and yet such is the felicity of Chinese lexicography that we are obliged with a symbol that at once denotes these disparate and conflicting ideas, and in translating are left to cast lots to tell which of the three we are to take. If we assume that *kin* meant 'adhesive earth' or clay to be used for mortar and plaster, and keep our eye fixed upon the laborious process of pounding

and mixing the tenacious earth with water, beating it with rammers, the treading and so forward, we have lively ideas of labor, diligence, and carefulness, ideas which we can trace in every one of the composites, with of course some of the properties of the clay itself; as for example its adhesive nature, its susceptibility of receiving any form which may be impressed upon it, and its permanence in retaining them. When combined with *strength*, it implies a laborious exertion of our means and resources; with *death*, the lingering dissolution of one who dies for want of food, where the soul parts from the body with labor and difficulty. With *heart*, it applies to those pangs and throes which are felt when the mind is tugging with grief and sorrow. With *eye*, or to see, it alludes to an introduction into the presence of the emperor, which, with the exception of a highly favored few, must be a matter of difficulty and labor. With *speech* or *reason* it contains a beautiful reference to that susceptible habit of thought and feeling, whereby the mind, 'like as clay is turned to the seal,' easily receives and continues ever to retain all those impressions which superior goodness and the preceptive lessons of sainted wisdom may have made upon it.

As to the effects of this new system upon Chinese literature as understood by us, I anticipate that the results will be neither few nor small. It has been asserted that the Chinese have no science, and writers true as echo have reflected the sound again and again. Now the only warranty for this opinion was found in the Chinese teachers, who, being ignorant of everything that deserves to be called knowledge, were unable to elucidate and explain some of the most important characters in the language. I say most important, because upon an accurate notion of them the whole system of their philosophy is suspended, just as the sciences with us that treat of the doctrines of magnitude rest entirely on an exact definition of the several figures and so on, about which they are conversant. As to the assertion that no scientific principles are to be found among them, it is quite upset by a reference to the musical system, where in treating of its fundamental points they use the numbers 81, 72, 64, 54, 48, which, when set in the usual form of relations, give us  $\frac{72}{81} = \frac{8}{9}$  a *major tone*,  $\frac{64}{72} = \frac{8}{9}$  a *major tone*,  $\frac{54}{64} = \frac{3}{2}$  an interval less than a minor third by a *comma* or the difference between a major and a minor tone, and  $\frac{48}{54} = \frac{8}{9}$  a *major tone*. This is the Chinese scale of five sounds, which they rest upon the same basis that Pythagoras chose for his own system. He obtained his, if Nicomachus tells us truly, by weighing the blacksmith's hammers: the Chinese inventor or his teacher

measured the length of certain harmonious tubes. The Chinese authorities do not give the relations in the way I have expressed them, because their mode of writing is too unwieldy, but I have used only the materials that they furnish. Their generator or fundamental note, which answered the purpose of a *concert pitch*, was a large bell, whose several dimensions were carefully set down, so that here we find them again approaching the borders of mathematical calculation.

In some of their books we see spirals, which seem to intimate that the people of remote times had some perception of another branch of mathematics. I have not leisure now to look into the subject, but I do not despair of being able to show, that in reference to this curve they had some conception about the constant relation, which there ought to be between the length of the *radius vector* and the *velocity* of its *description*. As to their philosophy one can easily see, that it was derived originally from a contemplation of natural phenomena. If we get a precise idea of the several terms which belong to it, we shall be able to unfold all its reasonings, and after blowing away the chaff gather up the grain that remains behind, and gain enough to gratify our curiosity and requite our pains. The same remark applies to their natural history and botany, wherein the more correct the notions we attach to particular words and phrases, the more truth and curious information we shall find. To arrive at this accuracy, so indispensable in all kinds of disquisition no way has been hitherto pointed out, and therefore room is still left for opening a new and more certain one, and withal so adapted to the genius of the language as to reduce all its parts to their proper bearing and convert an interminable series of truths into a regular and symmetrical whole.

A man is apt to think well of his own performances, which might seem to account for my partiality for the system now propounded, but I desire that it may be proved, as I feel no uneasiness about its future destiny, believing that it will be happy and triumphant. I have already completed half the outline, and give this early notice in answer to the challenge made in the last number of the Repository. I have the most ardent wish to see every discouragement removed, that many may apply themselves to the study of the language. There is a noble field for activity, we only want the means and the will to enter upon it. To turn over and glean among the treasures of ancient wisdom in China will be of the highest value to us, not merely as a matter of antiquarian research, or physical inquiry, but as it will lead us all to cultivate a higher esteem for the people, and thus afford one of the most delightful methods of winning their affection. For

what means is there so effectual in gaining the esteem of others as to let them see, that we entertain a sincere respect for their understandings, and take a lively interest in whatever pertains to them.

[To the foregoing remarks of Mr. Lay, we invite the attention of our readers; and shall be glad to receive from him and others further communications on the same subject. The language is no doubt susceptible of being analysed and described far more accurately than has yet been done. Especially should we like to see its origin and history faithfully delineated, with notices of such works as the *Luh Shoo*, the *Shwó Wan*, &c.]

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ART. IV. *A brief sketch of the notions and superstitious belief of the Malays.* By OTTO STANISLAUS DE M.

MOHAMMEDAN bigotry in almost all its ramifications forms a prominent feature in the character of the Malays; they observe with the nicest scrupulosity the prohibitory injunctions enjoined by Islamism, and at the same time grovel in the filth and mire of that sensuality, which that pseudo-religion makes no scruple to allow. With minds uncultivated and uninformed, they are ever prone to believe every puerile legend, which in an authoritative tone is told them by their ignorant religious leaders. Among other absurdities, they believe, that a seïd, like a salamander, is proof against fire, and are ready to bring forward as examples instances, in which seïds have escaped unhurt from conflagrations, though they have been closely surrounded by flames as the wick of a burning candle. It is also an article of their credulity, that seïds and other holy men, can, by the virtue of certain orisons and supplications addressed to *Alla Talla*, be vested with ignipotent powers; when they become thus gifted, if duly warned, they can defy the destructive efficacy of the burning element by imparting an asbestine property to the combustible part of the materials of their houses. There are many other idle tales connected with the tenets of their religion, which they swallow as truths attested by irrefragable proofs. In the estimation of the Malays, the Arabians and the Turks hold a præminent place; the former are considered to be the wisest, and the most learned, and the latter the stoutest, the bravest, and the noblest people on the face of the earth. To make a pilgrimage to Mecca, and be blessed with a sight of the holy kaaba, is to make a tour of the civilized world, and

see all that is worthy of notice and admiration. A Malay after returning from the city of the false prophet puts on airs of importance, and glories in the appellation of a *hadj*, and with great pretensions to piety betrays the most ridiculous efforts of Tartuffian hypocrisy, which to the eyes of his hoodwinked countrymen appear to be in reality the virtue they counterfeit.

The Malays perhaps yield to no people on earth in tales of witchcraft and sorcery. Their tales of genii, fairies, and giants, mostly traditional, are as numerous as they are absurd and childish. They place the most implicit belief in all sorts of spells, charms, incantations, and talismans, in divinations of various kinds, in genethliacal calculations, in lucky and unlucky days, in good and evil dreams, in ghosts and all kinds of apparitions, and in signs, tokens, fetches, and forebodings of all sorts; and according to their vaunting dictum they yield the palm to no people in the knowledge of the mysteries of the black art, in which they boast of possessing a transcendent skill. Their *alimú*, wise men or magicians, can do unheard of wonders and work impossibilities; they possess ingredients for composing the most powerful anti-dolorific anodynes, and philtres of the most irresistible nature; and by the agency of *sétan*, they can raise dislike and implacable hatred between the most attached couples, even if their attachment should exceed a thousand times that of *Majnun* and *Leila*. They can inflict on the objects of their hatred insanity, distempers, and mendicity, and have also the power to revoke their curses at their option; some years back I had a momentary peep at the adytum of an old *alimú*; he was sitting on a mat cross-legged like a tailor, covered to the ground with a piece of new white cloth, and before him was spread another mat, on which was the betel box with its accompaniments; on each side of this box were a couple of tallow candles burning; beside him on a small pillow were three figures of wax, two representing females and the other a male. My presence seemed to give great offense to the dreaded worshiper of Satan, and I was requested to leave him alone in the performance of his dark doings, which he commenced at nightfall, and was to continue until the break of day. Many females are said to be adepts in the demoniacal art; from their sex, to which the Malays generally ally ideas of jealousy, spite, and vindictiveness, they become more formidable, and consequently more dreaded, particularly by women. The Malayan magicians in days long gone by, have, by the ken of their supernatural sight, discovered that there is in the midst of the vast ocean an enchanted island approximating the empire of China. It is believed



that in this island and on the summit of a hill, there is a huge transparent rock in which is enclosed an enchanted female of extraordinary beauty, resembling humanity only to the waist, the lower parts being like those of a bird; it is also believed that at certain periods of the year, a large flock of certain birds called *dudow*, and which are never seen perching or roosting, take their course towards this island, where they simultaneously butt against the crystalline bastille of the enchanted being, to make a breach and effect her enlargement; hitherto these winged enthusiasts, notwithstanding their frequent battering, have successively failed, and perished in the prosecution of their enterprise; vast heaps of their bones at the foot of the hill bear testimony to their unflinching perseverance, discomfiture, and annihilation, before the impregnable fortress of enchantment.

There do not seem to be many chiromancers among the Malays, and palmistry seems not to be so much in vogue with them as with the credulous on the continent of India; yet a mole, a wart, a freckle, or any other physical peculiarity, such as the irregularity of features, or the deformity of stature, are looked upon as sure ominous signs, and infallible guides to fortune-tellers, who are not much in repute among the Malays; among whom also chrysopeia has its advocates and votaries. The father of *Ahmed Tájedín Halim Sháh* the ex-king of Quedah, took under his patronage a Mogul alchemist, who engaged to transmute base metals both into gold and silver. This charlatan by his artifice long trifled with the patience and credulity of his dupe, to whom he also served in the capacity of a disciple of Æsculapius; having failed in both the characters he assumed, he took French leave (to use a curious expression) of his dreaming employer, and has never been heard of since. The Malays however stand not in need of the philosopher's stone, nor of Kelly's philosophical powder of projection, to make gold, or attract riches; they believe that there exists in their jungles an extremely rare serpent, which like a phœnix, has no fellow at the same time in the whole world. This nondescript reptile is said to cackle like a duck, and to have also like that bird a gibbous and obtuse beak. Whoever has the good fortune to find this alchymical serpent will have an inexhaustible mine of gold at his disposal, and fortune, the 'deity of fools,' will continue always to be at his elbow as a handmaid, and will never desert him even if his longevity should extend to the dawn of doomsday. This chimerical reptile of Mammon, is called *ulat chintu maní*; it is a creeping Midas; when found it must be prepared into a savory dish and feasted upon, and will convert the utensils in which it has been

cooked into gold of highest touch. Some of the Malays affirm, and the rest generally believe, that several women have been known to bring forth serpents, which, to whatever distance removed, would find their way back again to the bosoms of their mothers. The only method hit upon to get rid of such a monstrous offspring was to take them to the beach with festive solemnities, and there let them go into the sea, supplicating them at the same time to succor all their seafaring relations, and rescue them from the perils of the deep.

There is a work in the Malayan language entitled *Taip*, compiled by a certain *imim*; this book is regarded by some after the Koran as sans-pareil and of a sibylline importance; a very high value is placed on it by all. The one that I have seen was a folio manuscript, and once belonged to the unfortunate ex-king of Quedah; it was enveloped in an embroidered crimson silk wrapper, and the closely written sheets bore on their margins the marks of long and frequent use. This book in many points bears obvious marks of affinity to the *Hakimiran* of the Persians and other Mohammedan nations, and it contains recipes for the composition of elixirs and panaceas, and prescriptions for corroborant doses of an aphrodisiacal nature; among other things it also teaches how to detect such as are under the influence of evil spirits, and how to counteract their machinations; like Lavater's treatise on physiognomy, it sets down rules to judge of the inward man by his external appearance, particularly by the contour of the face. This encyclopædia of absurdities teaches also judicial astrology, and contains also devices for charming and ensnaring wild and ferocious quadrupeds. This book is to be found only in the hands of a privileged few, owing to the scarcity of scribes, and to the jealousy and the spirit of exclusion of such as are in possession of this supposed repository of knowledge.

The Malays are great believers in wizardry; they have their witches and warlocks under the denominations of *plassay* and *tungalong*, who in some points are somewhat akin to the *maassis* and *maissas* of the modern Greeks. The *plassays* and *tungalongs* are considered very wicked and mischievous, and are formidable bugbears to children, as well as to 'grown up children;' a great many persons in league with the father of lies are believed to exist even to this present day, and to perform mystically, like the witches in Macbeth, 'a deed without a name.' Though the *plassay* does not, like those of her sisterhood in Europe, bestride a broomstick, or sail on sieves or oyster-shells, yet when seated on a *kaladi* leaf she can float down rivers, and cross boisterous seas; the eyes of a *plassay* always betray

her, they are deficient in lustre, the eyeballs being totally devoid of brightness and reflection; but the tungalong defies discovery, and stalks about undetected amidst 'the busy hum of men,' and at times retires into deep solitudes, and there does a thousand wicked things. A plassay often causes the death of her victims by eating up her entrails by supernatural agency; whilst in the act of thus gormandizing she squats and bows her head to the ground, and continues in that posture until the completion of her diabolical purpose. When a plassay becomes satiated with her abominations, she then breaks her treaty of alliance with the foul demon, and by the power of her own exorcism, the evil spirit by which she is bewitched will quit her body and become metamorphosed into a species of grasshopper, which whenever caught is without delay thrown into the fire, and particular care taken that every atom of it should undergo a complete cineration. The pestle of a rice ponnder, buried near the door or the steps of the house where a plassay is on a visit, will act on her as a binding-charm, and prevent her quitting the house, where she will remain whining and weeping, until the charm is broken by digging out the pestle.

Some fifteen or twenty years back, the inhabitants of the district of *Jalútong* in Prince of Wales' Island were, they thought, sadly pestered by a plassay named *Burea*, an old woman far advanced in years; not being able to bear any longer the nefarious operations of this woman, they rose en masse, and taking the law in their own hands apprehended her, and treated her with all the severity of their fanaticism, and afterwards dragged their obnoxious prisoner before the magistrate in order to condemn her to a condign punishment; they were however not a little surprised at the magistrate's skepticism regarding witchcraft, and moreover sore vexed to see the object of their hatred and dread acquitted of the horrible crime laid to her charge, and pronounced to be a poor inoffensive old woman, worthy of commiseration for the cruel treatment she received at their hands. These disappointed wiseacres, I hear, some time after, to get rid of the object of their irreconcilable invidiousness, treacherously administered to her a slow poison which carried her off after an illness of twenty days. The punishment which plassays receive from the Malay chieftains or *rájás* is nearly similar to that which witches in some countries of Europe received so late as the middle of the seventeenth century. They are made to undergo the trial of water-ordeal, and are cruelly drowned to satisfy and prove to their fanatic persecutors, that they are innocent of the crime of which they stand accused;

many plassays from the adjacent Malayan states succeed in making their escape from the hands of justice, and coming over to Province Wellesley and Penang, where when discovered they are treated as outcasts, and carefully watched that they do no harm.

The tungalong is not so irrelevant as the plassay; he is a loathsome glutton, and has a voracious appetite for helminthic food; he makes nocturnal excursions to feed upon corpses, carrion, and all kinds of vermin; on his gormandizing expeditions, his head with his entrails suspended from it, soars and flies, and in its aerial course assumes the appearance of a flaming comet; if in the absence of the head the cavity of his body be stuffed with rubbish or anything else, it will effect the annihilation of the tungalong, whose head and body will all disappear, and become 'melted into thin air.' There is another luminous spectre in the Malayan demonology called *pantiana*, the Will-o'-the-wisp of the Malays; it haunts the hills and dales, mostly in the rainy season, makes a shrill noise, skips about and evades pursuit, and vanishes away in a flash; but if it be taken by surprise, and a *curong* or hen-basket be dexterously thrown upon it, it will be extinguished and disappear, and leave behind a few pieces of rags; and the end of a dámar torch, which if hung on cradles with a bit of an old net will serve as a prophylactic amulet to infants; some children have rolled up amulets of silk paper or lead dangling from their necks, which like the *pirúza* of the Moguls, the *figa* of the Portuguese, and the *manesita* of the Spaniards is believed to preserve them from *bancful ocular attacks*. The Malays however do not, like other superstitious people, dread much the pernicious gaze of malignant eyes.

The fate of the corpse of a woman dying during travail without delivery becomes a cause of great disquietude to her friends and relations. When a woman unfortunately dies without being delivered of the fetus, *mabidan* as the mother-midwife, and the near relations of the deceased, after a consultation, generally come to the decision of driving needles into the tips of the fingers of the corpse, and depositing an egg into the foldings of the *sarong* or cloth at the waist; if these precautionary measures be not duly attended to before the corpse is carried to its last mansion, it will be converted into a *langsia*, which is a fairy having long flowing hairs that serve to conceal a wide orifice behind her back extending from the neck to the hips. The *langsias*, though wingless, can tread on air, and raise themselves to great heights from the ground; when they fly, their hairs hiss direfully, they frequent sequestered spots in *útans* or forests, and perch on the branches of tall trees, and amidst the foliage stand fixed as

statues; they are endowed with extraordinary beauty and amiability, and are always on the watch to spread their charms, and entice bachelors as well as married men, who, when once shackled in the fetters of their allurements, will continue to their dying days their most devoted and enthusiastic paramours; these fairies sometimes pay visits to families with libidinous views, and bring as *douceur* cakes, fruits, &c., which when kept for another day turn all into charcoal; the Malay women entertain strong feelings of hatred and jealousy against these fairies for their amours and intrigues.

The Malays have a very extravagant giantology; their *rakshasas* or giants have in days of yore achieved the most incredible feats of strength and valor; huge mountains to them were like pebbles, and ferocious dragons and bloodthirsty monsters of the wood like chickens. The Malays like the Ashantis have certain *fetiches* called *kebai*, which they believe to possess the virtue of rendering them invulnerable; they have also a notion, that petrifications and fossils, when worn as ornaments in the field of battle, will prove better safeguards than shields, cuirasses, or coats of mail. *Tuankú Abdulla* the eldest son of the ex-king of Quedah possesses a ring set with a bit of petrified cocoanut, which is milk-white, and of the size of a pea; this ring is considered as a precious bijou, and highly appreciated as a magical defense against all sorts of weapons; still-born children, old blood-stained *krises*, halts by which criminals have suffered, and the iron cages in which executed criminals have been gibbeted, are all valuable objects to the ruffians among the Malays; at Quedah the recent grave of a still-born child is watched for several days and nights, and a *krise* by which fatal wounds have been given is supposed to have the virtue of animating the most timorous heart.

The Malays regard this age as a very wicked one, and look upon the end of the world as at hand; they also say, that it is written that the fall and ruin of the empire of China will be the immediate precursor of that event; they consider the present generation too perverse and crooked to produce any *orang sacti* or saint; the last one they had was one named *Tuan Yuhú*, who after working a world of miracles disappeared in the latter end of the last century like 'the fabric of a vision;' this man of miracles was a *hadji*, and like Abaris the Hyperborean was endowed with an extraordinary power of locomotion; he could within twenty-four hours show himself in twenty-four different places distant from each other hundreds and thousands of miles; he would, to the astonishment of all true believers, raise on high children on the palm of his hand, and bring within their view distant



countries, remnants of this individual's clothes are said to be preserved with great care by some devotees, which relics are believed to possess certain virtues. The Malays like the Hindú Parias, the South Sea Islanders, and the Abyssinians, attribute a great number of diseases to the machinations of *Hantú* or evil-spirits, and consequently they administer cures to their patients with ridiculous and superstitious rites and ceremonies; they have also certain holy and mystic words which they believe to be very efficacious against thunder and lightning.

ART. V. *Memorial from Hwang Tseotsze, soliciting increased severity in the punishments of the consumers of opium; and the imperial reply.*

HWANG TSEÖTSZE, president of the Sacrificial Court, kneeling addresses the throne, and solicits the adoption of severe measures to prevent a continual draining of the country, in the hope of enhancing thereby the national resources.

When your minister observes the nightly watchings and the late meals to which, in your diligent and anxious care to provide for the interests of the empire for thousands of future generations, your august majesty is subjected,—and when he sees, nevertheless, that the national resources are inadequate, that very few among the people enjoy affluence, and that this condition of things is gradually growing worse, each year falling behind its precursor,—to what cause, he is induced to ask, is this attributable? In the reign of your majesty's progenitor surnamed the Pure (Keenlung), how many were the demands for the settlement of the frontier! How great the charges incurred on imperial progresses! How extensive the public works and improvements! And yet abundance prevailed amid high and low, and the nation attained to the pinnacle of wealth. In the times of Keäkng, too, riches and affluence yet lingered among us, inasmuch that the families of the scholars and people, as well as of the great merchants and large traders, all acquired habits of luxury and prodgal expenditure. Shall we compare those times with the present? Heaven and earth can better bear comparison! How is it, that the greater extravagance was then attended with more affluence, and that now the greater frugality is followed but by increasing scarcity?

It seems to your minister, that the present enhanced value of silver, of a tael of which the cost has recently exceeded 1600 cash, arises not from the waste of silver bullion within the country, but from its outflow into foreign regions.

From the moment of opium first gaining an influx into China, your majesty's benevolent progenitor surnamed the Wise (Keäking) foresaw the injury that it would produce; and therefore he earnestly warned and cautioned men against it, and passed a law plainly interdicting it. But at that time his ministers did not imagine that its poisonous effects would ever pervade the empire to their present extent. Had they sooner been awake to this, they would have awarded the severest penalties, and the heaviest punishments, in order to have nipped the evil in the bud.

There is a regulation by which every foreign vessel, upon reaching the coast of Canton, has to obtain the suretiship of a hong merchant, who is required to bind himself under securities, that the ship has no opium on board; nor until this is done can any vessel enter the port. But this suretiship, though it is still required, has in process of time come to be regarded as an empty form; and it has been found impossible to prevent opium from being brought in the ships. From this cause, before even the third year of Taoukwang (1823), the annual draining of silver had already amounted to several millions of taels.

In the first instance, the use of opium was confined to the pampered sons of fortune, with whom it became an idle luxury, but still was used with moderation and under the power of restraint. Since then, its use has extended upwards to the officers and belted gentry, and downwards to the laborer and the tradesman, to the traveler, and even to women, monks, nuns, and priests. In every place its inhalers are to be found. And the implements required for smoking it are sold publicly in the face of day. Even Moukden, the important soil whence our empire springs, has become infected by its progressive prevalence.

The importation of opium from abroad is constantly on the increase. There are vessels for the specific purpose of storing up opium, which do not enter the Bocca Tigris, but remain anchored off Lintin, and off the Grand Ladrone and Lantao islands, in the open sea. Depraved merchants of Kwangtung form illicit connections with the militia and its officers appointed to cruise on the sea-coasts, and, using boats designated 'scrambling dragons,' 'fast crabs,' &c., they carry silver out to sea, and bring in the opium in return. In

this way, between the third and eleventh years of Taoukwang (1823-31), the country was drained to the annual amount of from seventeen to eighteen millions of taels; between the eleventh and fourteenth years, it was drained to the annual amount of more than twenty millions; and between the fourteenth year and this time, to the yearly amount of thirty millions and upwards. In addition to this, too, from the coasts of Fukkeen, Chekeëng, and Shantung, and from the port of Teentsu, there has been a total efflux of many millions of taels. This outpouring of the useful wealth of China, into the insatiate depths of transmarine regions—in exchange, too, for an article so baneful—has thus become a grievous malady, still increasing, day by day, and year by year: nor can your minister see where it is to end.

The land and capitation taxes, and the contributions for supply of grain, are paid, for the most part, in all the provinces and districts, in copper cash. When the sums collected are accounted for to government, these copper cash have to be exchanged for silver. The loss now experienced upon this exchange is so very heavy, that, in consequence of it, the officers have everywhere to supply deficiencies in the revenue, whereas formerly there was in general an overplus.\* The salt merchants of the several provinces always sell the salt for copper coin, while they are invariably required to pay the gabel in silver: and, hence, the business of a salt merchant, a business formerly contended for as affording certain profit, is, under existing circumstances, looked upon as a pursuit surrounded with risk. If this state of things continues a few years longer, the price of silver will become so enhanced, that it will be a question how the revenues collected can possibly be accounted for, or the gabel paid up. And, should any unanticipated cause of expenditure arise, it will become a question, how it can by possibility be met. Whenever your minister reflects on these things, the anxious thoughts they occasion wholly deprive him of sleep.

Throughout the empire, it is now universally acknowledged that, the draining of the country's resources is the consequence of the introduction of opium: and many are the suggestions and propositions for staying the evil.

By one it is proposed, to guard strictly the maritime ports, and so to block up the paths of outlet and admission. But it is not considered,

\* An allowance is made for loss in the exchange, which formerly more than covered, but now (according to the memorialist) does not equal, the actual loss experienced. *Translator*

that the officers who must be appointed to this preventive guard cannot always be depended upon as upright and public spirited men ; and that the annual trade in opium, amounting to some tens of millions, will yield these officers, at the rate of one tenth or one hundredth only, as their share — [the price of their connivance],—not less than some millions of taels. Where such pecuniary advantage is to be acquired, who will faithfully watch or act against the traffic ? Hence, the instances of seizure that do sometimes occur are few and far between. Besides, along a maritime coast of thousands of miles, places of outlet and admission abound everywhere. These considerations make it clear, that this measure cannot be effectual as a preventive of the national draining.

Others say, put an entire stop to foreign commercial intercourse, and so wholly eradicate the origin of the evil. These, it would seem, are not aware, that the woollens, and the clocks and watches, imported by the foreigners from beyond sea, together with the tea, rhubarb, and silk, exported by them, constituting the body of the legitimate trade, cannot be valued at ten millions of taels. The profit therefore enjoyed from this trade does not exceed a few millions, and is at the same time but a barter of one commodity for another. Its value is not a tenth or twentieth part of that of the opium traffic. And consequently, the chief interest of the foreign merchants is in the latter, and not in the former. Though, therefore, it should be determined to set aside the revenue derived from the maritime customs of Canton, and to forbid commercial intercourse ; yet, seeing that the opium vessels do not even now enter the port, they will no doubt continue to anchor outside, in the open seas, there waiting for high prices ; and the native consumers of opium, unable to bear a moment's delay of smoking, will still find depraved people ready to go thither and convey it to them. Hence the difficulty of prevention is not as regards the foreign merchants, but as regards the depraved natives. This, too, then, must plainly be ineffectual as a preventive of the national draining.

Others again propose, to search for and arrest all who deal in opium, and severely to punish them, as well as all who keep houses for smoking it,—maintaining that, thus, though we may fail to purify the source, yet it will be possible to arrest the stream. Are these persons ignorant, that, since the enactment of the laws against opium, the punishment awarded to dealers therein has been enslavement to the military at a distant frontier district,—and that awarded to the keepers of smoking houses has been strangulation, or one degree beyond

the punishment of those who by false doctrines deceive the people, and lead astray the young members of honest families! Notwithstanding this, how incalculably numerous are the dealers in opium and the keepers of smoking houses! And how exceedingly few the cases, in any of the provinces, in which these penalties are inflicted! For in the province of Kwangtung, the wholesale dealers in opium, having established large stores, maintain a good understanding with the custom-house officers along the various routes from that to the other provinces. The opium-dealers in the several provinces, if possessed of capital, obtain the protection of these wholesale men; and the corrupt officers of the places of customs and toll consequently connive, and suffer them to pass; while, on the other hand, legitimate traders, passing to and fro, are, under pretence of searching for opium, vexatiously detained and subjected to extortion. The keepers of smoking-houses, too, in all the departments and districts, are depraved and crafty under-officers, police-runners, and such like. These, acting in base concert with worthless young men of large families — families possessed of a name and influence, collect together, under protection of many doors, and in retired alleys, parties of people to inhale the drug; and the private officers and attendants of the local magistrates, being one half of them sunk into this vicious habit, are induced always to shield these their friends and abettors. From these causes, we find this measure also ineffectual as a preventive of the national draining.

There is yet another proposal — to remove the prohibitions against the planting of the poppy, and to suffer the preparation of opium within the country, by which it is hoped to stay the increasingly ruinous effects of foreign importation, to stop the efflux of silver. Are the proposers of such a measure altogether ignorant, that the home-prepared opium, when smoked, does not yield the needed stimulus, that it is merely used by the dealers to mix up with the foreign opium, with the view of increasing their profits? This measure, should it be adopted, and the planting of the poppy no longer prohibited, will also be found ineffectual as a preventive of the national draining.

The injury inflicted by opium, is it then altogether past prevention? Your minister would fain think that to prevent it is not impossible, but only that the true means of so doing have not yet been discovered.

Now the great waste of silver arises from the abundant sale of opium, and this abundant sale is caused by the largeness of the con-



sumption. Were the consumption of it to cease, there would of course be no sale,— and did the sale of it fail, the importation of it by foreigners from abroad would necessarily cease also. If then it be desired to increase the severity of punishments, it is against the *consumers* of the opium that this increased severity must be directed.

Your minister would therefore solicit your august majesty to declare by severe edicts your imperial pleasure, that, from such a month and day of this year, to such a month and day of next year, a period of one year will be granted, in which to overcome the practice of using opium. Within this period of time it cannot be impossible for those even with whom the habit is most confirmed to overcome it altogether. If, then, after the period of a year any continue to smoke opium, they may be regarded as lawless and incorrigible, and none will hesitate to admit the justice of subjecting them to the heaviest penalties. I find that the existing laws against opium-smokers, award no more severe punishments than the wearing of the wooden collar, the bastinado, and, in case of refusing to point out the dealer, a chastisement of a hundred blows with transportation for three years. Thus the utmost severity of punishment stops short of death, and the pain of breaking off the habit of using opium is greater than that of the punishments — the wooden collar, the bastinado, and transportation. Of this, crafty and hardened breakers of the law are well aware, and they do not therefore strive to overcome the vile habit. But, were the offense made capital, the bitter anguish of the approaching punishment would be found more trying than the protracted languor of breaking off the habit; and your minister feels assured, that men would prefer to die in their families, in the endeavor to refrain from opium, rather than to die in the market-place, under the hands of the executioner.

In considering what may be the clear and thoughtful views of your majesty in regard to such punishments, an apprehension may be presumed to exist in the imperial breast, lest, if the laws be rendered somewhat too severe, they may become, in the hands of evil men, instruments for drawing down penalties upon the guiltless. But an habitual smoker of opium can always be so readily distinguished when brought before a magistrate for trial, that one who is not such a smoker, but a good and orderly subject, cannot be hurt by false accusations, though instigated by the greatest animosity and the most implacable hatred; while one who is really a smoker will not by any means be able to gloss over or conceal the fact. Though such severe punishments, therefore, be had recourse to, there can no evil flow therefrom.

In the history of Formosa, written by Yu Wanée, your minister finds it mentioned, that the inhabitants of Java were originally nimble, light-bodied, and expert in war: but when the [European] red-haired race\* came among them, these prepared opium, and seduced them into the use of it, whereupon they were subdued, brought into subjection, and their land taken possession of. Among the red-haired race, the law regarding such as daily make use of opium is, to assemble all of their race as spectators while the criminal is bound to a stake, and shot from a gun into the sea. Hence among the red-haired race, none is found so daring as to make use of it. The opium which is now imported into China is from the English and other nations, where are found preparers of it alone, but not one consumer of it.—Your minister has heard, moreover, that the foreign ships, coming to Canton, pass, on their way from Bombay, the frontiers of CochinChina, and that at the first they seduced the CochinChinese into the use of opium: but that these, discovering the covert scheme laid for them, instantly interdicted the drug under the most severe penalties, making the use of it a capital crime, without chance of pardon. Now, if it is in the power of barbarians out of the bounds of the empire to put a stop by prohibitions to the consumption of opium, how much more can our august sovereign, whose terrors are as the thunderbolts and vivid lightnings of heaven, render his anger so terrible, that even the most stupid, perverse, and long-besotted, shall be made to open their blind eyes and dull ears.

The great measures affecting the interests of the empire, it is not within the compass of ordinary minds to comprehend. The sacred intelligence and heaven-derived decisiveness of the sovereign may, however, unaided determine, nor need they the coöperation of every mind. Yet it may be, that men of fearful dispositions, unwilling to bear reproach for the sake of their country, will, though well aware that none but severe punishments can stay the evil, pretend, nevertheless, that the number of those who smoke opium is so great as to give cause for apprehending, that precipitate measures will drive them into a calamitous outbreak. To meet these fears it is, that the indulgent measure is suggested, of extending to the smokers one year wherein to repent.—The point of greatest importance is, that at the first declaration of the imperial pleasure, the commands issued should be of an earnest and urgent character: for, if the sovereign's pleasure

\* This term, originally applied to the Dutch and northern nations, was afterwards extended to the English, of whom it has latterly become the exclusive patronymic. *Translator*

be forcibly expressed, then the officers who are to enforce it will be profoundly attentive: and if these officers be attentive, the breakers of the law will be struck with terror. Thus, in the course of a year, even before punishments shall have been inflicted, eight or nine out of every ten will have learned to refrain. In this manner, the consumers of opium will in fact owe to the protection of the laws the preservation of their lives; and those who have not been smokers will be indebted to the restraints and cautions of the laws, for their salvation from impending danger. Such is the vast power of your august majesty for the staying of evil! Such your majesty's opportunities of exhibiting abundant goodness and wide-spreading philanthropy!

Once more, your minister solicits, that commands may be issued to all the governors and lieut.-governors of provinces, to publish earnest and urgent proclamations for the general information of the people, and to give wide promulgation to prescriptions for the cure of the habit of smoking opium: that these high functionaries may be required to suffer no smoking beyond the allotted period of forbearance: and that, at the same time, they may be directed, strictly to command the prefects of departments and magistrates of districts, to examine and set in order the tythings and hundreds, giving beforehand clear instructions in regard to the future enforcement of the new law. The people, after the year of sufferance shall have elapsed, should be made to give bonds—a common bond from every five adjoining houses, and if any one continues to transgress, it should be required of all to inform against him, that he may be brought to justice, and to this end liberal rewards should be accorded to the informers; while, should a transgression be concealed and the offender shielded, not only should the transgressor, upon discovery, be, in accordance with the proposed new law, executed, but all those mutually bound with him should also be punished. With regard to general marts and large towns, where people are assembled from all parts, seeing that the merchants there are ever passing to and fro, and not remaining in one place, it would be found difficult, should their neighbors be made answerable for them, to observe their conduct. The keepers of shops and lodging houses should therefore be held responsible, and should be made punishable for sheltering opium smokers, in the same manner as for harboring and concealing thieves. If any officer, high or low, actually in office, continue to smoke after the year of sufferance shall have elapsed, he, having become a transgressor of those very laws which it is his duty to maintain,

should be punished in a higher degree than ordinary offenders, by the exclusion of his children and grandchildren from the public examinations, in addition to the penalty of death attaching to himself. All local officers who, after the period of sufferance shall have elapsed, shall with true-heartedness fulfill their duty, and shall show the same by the apprehension of any considerable number of offenders, should be, upon application for the imperial consideration of their merits, entitled to a commensurate reward, according to the provisions of the law relating to the apprehension of thieves. If any relations, literary friends, or personal attendants of officers, continue, while residing with such officers, to smoke opium, in addition to the punishment falling upon themselves, the officers under whose direction they may be should be subjected to severe inquiry and censure.—As to the military, both of the Tartar and the Chinese forces, each officer should be required to take from the men under his immediate command a bond similar to those of the tything men. And their superior officers, in case of failing to observe any transgression, should be dealt with in the same manner as has been suggested in relation to civil officers failing to observe the conduct of those residing with them.

Thus it may be hoped, that both the military and the people — those of low as well as those of high degree — will be made to fear and to shun transgression.

Such regulations [if adopted] will need to be promulgated and clearly made known everywhere, even in decayed villages and wayside hamlets, that the whole empire may be made acquainted with our august sovereign's regard and anxiety for the people and their welfare, and his extreme desire to preserve their lives from danger. Every opium smoker who hears thereof cannot but be aroused, by dread of punishment, and by gratitude for the goodness extended to him, to change his face and cleanse his heart. And thus the continual draining of the nation will be stayed, and the price of silver will cease to be enhanced. And this being the case, plans may then be discussed for the cultivation of our resources. This will in truth be a fountain of happiness to the rulers and the ruled in ten thousand ages to come.

Your servant's obscure and imperfect views are thus laid before your august majesty, with the humble prayer that a sacred glance may be vouchsafed, that their fitness or unfitness may be determined. A respectful memorial

The emperor's pleasure in this matter has been recorded as follows. — Hwang Tseotsze has presented a memorial, soliciting the

adoption of measures to stay the continual draining of the country, with the hope of enhancing thereby the national resources. Let the commanders-in-chief in the provinces of Moukden, Kirin, and Tsitsihar, and the governors and lieut.-governors of all the hither provinces, express in the form of regulations, their own several views on the subject, and lay the same speedily before the throne. To this end, let the memorial be sent to them herewith. Respect this."

M.

ART. VI. *Journal of Occurrences. Peking; retirement of Yuen Yuen, formation of a new cabinet, and disgrace of imperial kindred; opium; an affray at Whampoa; death of Wang, judicial commissioner of Canton; rescue of a Chinese crew; loss of vessels.*

PEKING. The emperor's consent, which has, at length, after numerous solicitations, been given for the retirement of his aged minister Yuen Yuen,—and the disgrace of two of the principal Tartars about the imperial court, the brother and the brother-in-law of the monarch,—have occasioned numerous changes among the high officers at Peking. Yuen Yuen retires on half the allowances of his rank. His age, as he himself states, is now above 75. To the vacancy occasioned by his retirement in the cabinet, Wang Ting succeeds, so that the cabinet is now composed of the following four principals, Muchangah, Pwan Shengan, Keshen, Wang Ting; assistants, Elepoo, Tang Kinchaou. Four of these have been for many years serving chiefly in the capital. Keshen has for a very long time been governor of the metropolitan province, Cheihle. Elepoo has been for the chief portion of his life a provincial officer.—The occasion of the disgrace of the emperor's brother—the tsin-wang, prince, or literally, king, of the blood, surnamed (*Tun*) Honestus—was the imprisonment by him of numerous persons in his own house. Hengan, brother-in-law of his sovereign, owes his disgrace to neglect of his duties as ranger of one of the principal imperial parks, and to the consequent malpractices of his subordinates.

*Opium* and the high price of silver continue to receive much attention from the emperor and his ministers. Some of the documents on these subjects will appear in our pages hereafter. Since the promulgation of the memorial of Hwang Tseotsze several months ago, there has been a good deal of discussion among the Chinese regarding the practicability of the proposed measure. Among the provincial authorities here, there is a difference of opinion, some advocating extreme rigor, others recommending mild measures. Within the past month scores of retailers have been imprisoned; and there has been some violent collision.

*An affray* at Whampoa, between the Chinese military and villagers, originating in the smuggling of opium there, has recently taken place. We must defer anything beyond this simple mention of it, until we have collected more precise details.

*Wang*, the late judicial, and acting territorial and financial, commissioner of Kwangtung, died suddenly during the last month. He had just been promoted to an office in Shantung.

*The rescue of fifty-six Chinese*, from a wrecked junk, in lat. 16° N., long. 115° E., was effected by Captain Boulton, of the Sir Herbert Compton, on the 22d inst. Captain Boulton believes the junk was bound from Hainan to Namoa.

*The Compteur*, belonging to the king of Siam, was wrecked on the west coast of Hainan in August. Her crew, 82 in number, chiefly Siamese, all safely reached Canton a few days ago. The vessel was commanded by a Portuguese.

*The bark Charmont* having sprung a leak, foundered near the Ladrões on the 21th instant. She encountered a gale on the 22d, in lat. 19° 2' N., and about long. 111° 50' E.





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